

第四篇

以斯拉記及尼希米記中所描繪 召會作為神的殿和神的城之恢復

讀經：拉七 6～10, 21, 27～28, 八 21～23, 十 1,
尼一 1～11, 二 4, 10, 17～20, 三 1～6, 四 4～
5, 9, 五 10, 14～19, 八 1～4, 8～9, 14

綱 要

週 一

壹 以色列人剩下的餘民得恢復，從巴比倫回到耶路撒冷，為着重建殿和城，表徵召會剩下的餘民被主恢復，脫離今天的分裂和混亂，回到原初一的立場，為着建造召會作神的家和神的國——啟十七 1～6, 十八 2, 4 上：

一 神的百姓需要被恢復，脫離巴比倫，回到獨一的一這個立場——申十二 5, 11～14, 詩一三三, 啟一 11。

二 神的子民需要被恢復，回到享受由美地所豫表，那追測不盡之豐富的基督作為包羅萬有的靈——弗三 8, 加三 14, 申八 7～10, 西一 12, 二 6～7。

週 二

Message Four

The Recovery of the Church as God's House and God's City as Portrayed in Ezra and Nehemiah

Scripture Reading: Ezra 7:6-10, 21, 27-28; 8:21-23; 10:1; Neh. 1:1-11; 2:4, 10, 17-20; 3:1-6; 4:4-5, 9; 5:10, 14-19; 8:1-4, 8-9, 14

Outline

Day 1

I. The recovery of a remnant of the children of Israel from Babylon to Jerusalem for the rebuilding of the temple and the city signifies the Lord's recovery of a remnant of the church out of today's division and confusion back to the original ground of oneness for the building up of the church as the house of God and the kingdom of God—Rev. 17:1-6; 18:2, 4a:

A. God's people need to be recovered out of Babylon back to the unique ground of oneness—Deut. 12:5, 11-14; Psa. 133; Rev. 1:11.

B. God's people need to be recovered back to the enjoyment of the unsearchably rich Christ as the all-inclusive Spirit, typified by the good land—Eph. 3:8; Gal. 3:14; Deut. 8:7-10; Col. 1:12; 2:6-7.

Day 2

三 在召會的恢復裏，我們正在建造基督的身體，就是神的殿，神的家——弗四 11～16，林前三 9～17。

四 在召會的恢復裏，我們是過國度的生活，好在神國的實際裏，在生命中作王——羅十四 17，五 17，參太五 3，8，六 6，14～15，20～21，七 13～14。

五 這滿足了神原初的心意，就是得着一個團體的人，在祂的形像上彰顯祂，並帶着祂的管治權代表祂——創一 26。

週 三

貳 主興起以斯拉，加強並充實了祂的恢復——拉七 6～10：

一 以斯拉是祭司，也是經學家，就是精通神律法的人；以斯拉是這樣的人，所以有能力應付需要——21 節：

1 祭司是與主調和並被主浸透的人；以斯拉就是這種人——八 21～23。

2 以斯拉是信靠神的人，他與神是一，精通神的話，並認識神的心、神的渴望和神的經綸——七 27～28，十 1。

3 以斯拉不斷與主接觸，而與主是一；因此，他不是一位字句經學家，乃是一位祭司經學家——尼八 1～2，8～9。

4 以斯拉沒有說甚麼新的東西，他是說摩西所已經說過的——拉七 6，尼八 14。

C. In the recovery of the church we are building up the Body of Christ, the temple of God, the house of God——Eph. 4:11-16; 1 Cor. 3:9-17.

D. In the recovery of the church we are living the kingdom life to reign in life in the reality of God's kingdom——Rom. 14:17; 5:17; cf. Matt. 5:3, 8; 6:6, 14-15, 20-21; 7:13-14.

E. This fulfills God's original intention to have a corporate man to express Him in His image and to represent Him with His dominion——Gen. 1:26.

Day 3

II. The Lord raised up Ezra to strengthen and enrich His recovery——Ezra 7:6-10:

A. Ezra was a priest and also a scribe, one who was skilled in the law of God; as such a person, Ezra had the capacity to meet the need——v. 21:

1. A priest is one who is mingled with the Lord and saturated with the Lord; Ezra was this kind of person——8:21-23.

2. Ezra was a man who trusted in God, who was one with God, who was skilled in the Word of God, and who knew God's heart, God's desire, and God's economy——7:27-28; 10:1.

3. Ezra was one with the Lord by contacting Him continually; thus, he was not a letter-scribe but a priestly scribe——Neh. 8:1-2, 8-9.

4. Ezra spoke nothing new; what he spoke had been spoken already by Moses——Ezra 7:6; Neh. 8:14.

二 在主的恢復裏我們需要許多以斯拉，他們是祭司教師，就是那些與神接觸，被神浸透，與神是一，並被神充滿，精通神話語的人；只有這種人纔有資格在主恢復裏作教師——太十三 52，林後三 5～6，提前二 7。

週 四

三 以斯拉用屬天的真理教育以色列人，把他們重新構成，使以色列能成為神的見證——尼八 1～4，8：

- 1 神對以色列的心意，是要在地上得着一班神聖構成的子民，作祂的見證；神的子民要作祂的見證，就必須被神的話重新構成——賽四九 6，六十 1～3。
- 2 百姓從被擄歸回之後仍是任性的，因為他們生在並長在巴比倫，有了巴比倫的構成：
 - a 巴比倫的元素已經作到他們裏面，構成到他們全人裏面——亞三 3～5。
 - b 他們返回列祖之地，成為以色列國的公民後，需要被重新構成。
- 3 神的子民需要教導和重新構成，好被帶進照着神的文化，就是彰顯神的文化中；這種文化需要許多教育——尼八 8：
 - a 以斯拉在這一點上非常有用，因為他有屬天、神聖之構成和文化的總和，並且藉着他，百姓得以被神的話重新構成——1～2 節。
 - b 以斯拉能幫助百姓認識神，不是僅僅一般的認識，乃是照着神所說的話而有的認識——8 節。

B. In the Lord's recovery we need Ezras, priestly teachers who contact God, who are saturated with God, who are one with God and filled with God, and who are skillful in the Word of God; this is the kind of person who is qualified to be a teacher in the Lord's recovery——Matt. 13:52; 2 Cor. 3:5-6; 1 Tim. 2:7.

Day 4

C. Ezra reconstituted the people of Israel by educating them with the heavenly truths so that Israel could become God's testimony——Neh. 8:1-4, 8:

1. God's intention with Israel was to have on earth a divinely constituted people to be His testimony; in order for God's people to be His testimony, they had to be reconstituted with the word of God——Isa. 49:6; 60:1-3.
2. After the return from captivity, the people were still unruly, for they had been born and raised in Babylon and had become Babylonian in their constitution:
 - a. The Babylonian element had been wrought into them and constituted into their being——Zech. 3:3-5.
 - b. After they returned to the land of their fathers to be citizens of the nation of Israel, they needed a reconstitution.
3. There was the need of teaching and reconstitution to bring the people of God into a culture that was according to God, a culture that expressed God; this kind of culture requires a great deal of education——Neh. 8:8:
 - a. Ezra was very useful at this point, for he bore the totality of the heavenly and divine constitution and culture, and he was one through whom the people could be reconstituted with the word of God——vv. 1-2.
 - b. Ezra could help the people to know God not merely in a general way but according to what God had spoken——v. 8.

- 4 要重新構成神的百姓，需要用神口裏所出、並彰顯神的話，教育他們——詩一一九 2, 9, 105, 130, 140:
- a 重新構成神的百姓，就是教育他們，把他們擺進神的話裏，使他們被神的話浸透——西三 16。
 - b 當神的話在我們裏面作工，神的靈，就是神自己，自然而然的就藉着話將神的性情同神的元素分賜到我們裏面；這樣，我們就被重新構成——提後三 16 ~ 17。

週 五

- 5 藉着以斯拉的職事，以色列人（在豫表上）被重新構成，結果成為特別的國，就是聖別、分別歸神、彰顯神的國——賽四九 6, 六十 1 ~ 3, 亞四 2:
- a 他們被神的思想、神的考量、並神的一切所是灌輸，使他們成為神的複製。
 - b 藉着這種神聖的構成，人人都在生命和性情上成為神；結果，他們成為神聖的國，彰顯神聖的特性——彼前二 9。
 - c 被擄歸回的人，是個別的並團體的被重新構成，成為神的見證。
- 四 今天在主的恢復裏，我們需要許多以斯拉作潔淨的工作，用神聖的真理教育百姓，藉此構成他們，使他們成為神在地上的見證，祂團體的彰顯——提後二 2, 15, 提前三 15。

叁 尼希米記的重點是：耶路撒冷城同其城牆是城內神殿的守衛和保護：

4. In order to reconstitute the people of God, there was the need to educate them with the word that comes out of the mouth of God and that expresses God——Psa. 119:2, 9, 105, 130, 140:
- a. To reconstitute the people of God is to educate them by putting them into the word of God so that they may be saturated with the word——Col. 3:16.
 - b. When the word of God works within us, the Spirit of God, who is God Himself, through the word spontaneously dispenses God's nature with God's element into our being; in this way we are reconstituted——2 Tim. 3:16-17.

Day 5

5. As a result of being reconstituted through the ministry of Ezra, Israel (in type) became a particular nation, a nation sanctified and separated unto God, expressing God——Isa. 49:6; 60:1-3; Zech. 4:2:
- a. They were transfused with the thought of God, with the considerations of God, and with all that God is; this made them God's reproduction.
 - b. By this kind of divine constitution, everyone became God in life and in nature; as a result, they became a divine nation expressing the divine character——1 Pet. 2:9.
 - c. The returned captives were reconstituted personally and corporately to become God's testimony.
- D. In the Lord's recovery today, we need Ezras to do a purifying work and to constitute God's people by educating them with the divine truths so that they may be God's testimony, His corporate expression, on earth——2 Tim. 2:2, 15; 1 Tim. 3:15.

III. The crucial point in the book of Nehemiah is that the city of Jerusalem with its wall was a safeguard and protection for the house of God within the city:

一 重建神的殿，豫表神恢復墮落的召會；重建耶路撒冷的城牆，豫表神恢復祂的國；神建造祂的家（殿）和建造祂的國是並行的——太十六 18～19。

二 神的城乃是擴大、加強、並建造的召會，作為神在祂國裏作王管治的中心；至終，在神的經綸裏，神的家（殿）成為聖城新耶路撒冷，作神永遠的住處，並祂永遠之國的管治中心——啓二一 2～3，22，二二 3。

三 當我們認識並享受基督作我們的生命，我們就有召會作神的家；我們若往前認識祂的元首身分，家就要擴大成為城，就是神的國——弗一 22～23，四 15，啓二二 1。

週 六

四 尼希米的進取給我們看見，今天在主的恢復裏需要有正確的進取：

- 1 摩押人和亞捫人的首領對尼希米為以色列人求好處，甚為惱怒；這些人原是羅得不純潔的擴增所生的後裔，他們恨惡並藐視以色列人——尼二 10，19，參結二五 3，8。
- 2 對於這些反對者的嗤笑、藐視和凌辱，尼希米非常純潔而進取，並不膽怯——尼二 17～20，三 1～6，參徒四 29～31，帖前二 2，提後一 7～8。
- 3 從神得着幫助的，乃是進取的人；使徒保羅像尼希米一樣，與神聯合，體認神在這聯合中的協助——徒二六 21～22。
- 4 尼希米的進取是他屬人行為的美德，表明我們天然的性能、才幹和美德必須經過基督的十字架，而被

A. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom; God's building of His house and of His kingdom go together——Matt. 16:18-19.

B. The city of God is the enlarged, strengthened, and built-up church as the ruling center for God's reign in His kingdom; eventually, in God's economy the house of God becomes the holy city, the New Jerusalem, as God's eternal habitation and the ruling center of His eternal kingdom——Rev. 21:2-3, 22; 22:3.

C. When we realize and enjoy Christ as our life, we have the church as the house of God; if we go further and realize His headship, the house will be enlarged to be the city, the kingdom of God——Eph. 1:22-23; 4:15; Rev. 22:1.

Day 6

D. Nehemiah's aggressiveness shows us the need for the proper aggressiveness in the Lord's recovery today:

1. The leaders of the Moabites and Ammonites were greatly displeased about Nehemiah's seeking the good of the children of Israel; these descendants of the impure increase of Lot hated and despised the children of Israel——Neh. 2:10, 19; cf. Ezek. 25:3, 8.
2. In relation to the mocking, despising, and reproach of these opposers, Nehemiah was very pure and aggressive, not cowardly——Neh. 2:17-20; 3:1-6; cf. Acts 4:29-31; 1 Thes. 2:2; 2 Tim. 1:7-8.
3. It is the aggressive ones who receive help from God; like Nehemiah, the apostle Paul was allied with God and realized God's assistance in this alliance——Acts 26:21-22.
4. Nehemiah's aggressiveness, as a virtue in his human conduct, shows that our natural capacity, ability, and virtues must pass through

帶進復活裏，就是帶進作為三一神之終極完成的那靈裏，好在成就神經綸的事上對神有用。

5 尼希米不活在他天然的人裏，乃活在復活裏；他是神百姓中間帶頭之人的榜樣；他是進取的，（參尼二 1～8，）但他的進取伴隨着其他特徵：

a 尼希米在與神的關係上，是愛神也愛神在地上權益的人；這權益包括聖地（表徵基督）、聖殿（表徵召會）、和聖城（表徵神的國）——參提後三 1～5。

b 尼希米是愛神的人，他在交通中禱告神、接觸神；為着城牆的重建，尼希米站在神的話上，並照着神的話禱告——尼一 1～11，二 4，四 4～5，9。

c 尼希米信靠神，甚至與神成為一；結果，他成為神的代表——五 19，參林後五 20。

d 尼希米在與百姓的關係上，全然不自私，不為自己尋求甚麼，也不顧自己的利益；他始終樂意為百姓和國家，犧牲他的所有——尼四 18，五 10，14～19，十三 27～30。

五 聖城高大的城牆是為着把我們分別歸神、保護神的權益、並彰顯神：

1 城牆的功用是將城從神之外的一切事物中分別、聖別出來歸神，因而使這城成為聖城——啟二一 2 上，10 下，彼前一 15～16，林後六 14～七 1：

a 聖城新耶路撒冷的城牆是用碧玉造的，城牆的根基是用各樣寶石裝飾的——啟二一 18～20：

(-) 我們藉着在基督這寶貴的石頭裏，在神聖生命裏長大，（彼前二 4，）就被變化成為寶石。（林前三 12 上。）

the cross of Christ and be brought into resurrection, into the Spirit as the consummation of the Triune God, to be useful to God in the accomplishing of His economy.

5. Nehemiah did not live in his natural man but in resurrection; he was a pattern of what a leader among God's people should be; he was aggressive (cf. Neh. 2:1-8), but his aggressiveness was accompanied by other characteristics:

a. In his relationship with God he was one who loved God and also loved God's interests on the earth, including the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God)—cf. 2 Tim. 3:1-5.

b. As a person who loved God, Nehemiah prayed to God to contact Him in fellowship; for the rebuilding of the wall, Nehemiah stood on God's word and prayed according to it—Neh. 1:1-11; 2:4; 4:4-5, 9.

c. Nehemiah trusted in God and even became one with God; as a result, he became the representative of God—5:19; cf. 2 Cor. 5:20.

d. In his relationship with the people, Nehemiah was altogether unselfish, without any self-seeking or self-interest; he was always willing to sacrifice what he had for the people and for the nation—Neh. 4:18; 5:10, 14-19; 13:27-30.

E. The great and high wall of the holy city is for our separation unto God, the protection of God's interests, and the expression of God:

1. The function of the wall of the city is to separate, to sanctify, the city unto God from all things other than God, thus making the city the holy city—Rev. 21:2a, 10b; 1 Pet. 1:15-16; 2 Cor. 6:14—7:1:

a. The wall of the holy city, the New Jerusalem, is built with jasper, and the foundations of the wall of the city are adorned with every precious stone—Rev. 21:18-20:

1) By our growth in the divine life in Christ as the precious stone (1 Pet. 2:4), we are transformed into precious stones (1 Cor. 3:12a).

(二) 寶石指明變化；我們越被變化，就越被分別——羅十二 2。

b 當那靈變化的工作在神聖的生命中進行時，我們這些變化過的寶石，就被建造在一起，成為完整的牆及其根基——林前三 6～12 上。

2 城牆的功用是保護神的神性豐富在地上的權益，以及基督終極的成就；為着這樣的保護，我們必須從神的話釋放出純淨的真理——參約十七 17。

3 城牆的功用是彰顯神；神顯出來的樣子像碧玉，而碧玉牆表徵在永世裏作神團體彰顯的整座城，有神顯出來的樣子——啓四 3，二一 18。

2) Precious stones indicate transformation; the more we are transformed, the more we are separated——Rom. 12:2.

b. While the transformation work of the Spirit is going on in the divine life, we, the transformed precious stones, are being built up together to be one complete wall with its foundations——1 Cor. 3:6-12a.

2. The function of the wall of the city is to protect the interests of the riches of God's divinity on the earth and the attainments of Christ's consummation; we must put out the pure truth from the Word for this protection——cf. John 17:17.

3. The function of the wall of the city is to express God; God's appearance is like jasper, and the jasper wall signifies that the whole city, as the corporate expression of God in eternity, bears the appearance of God——Rev. 4:3; 21:18.

第四週•週一

晨興餽養

申十二5『…耶和華你們的神…所選擇…的地方，就是祂的居所，…你們要往那裏去。』

11～12『那時你們要將…你們的燔祭和別的祭，十分取一之物，和手中的舉祭，並向耶和華許願所獻一切上好的還願祭，都奉到耶和華你們神所選擇給祂名居住的地方。你們…都要在耶和華你們的神面前歡樂…。』

『恢復』一辭的意義，是再次得回失去的東西，或使事物回到正常的情形；意即在遭受破壞或失去了以後，再使事物復原或回到正常的情形。我們說到召會的恢復，意即召會原初有一種情形，後來卻失去或受了破壞，現今就有需要把召會帶到她原初的情形。因為經過了許多世紀的歷史，召會已經墮落了，她需要回復到照着神原初心意的光景。我們對於召會的異象，應當受到管治，不是照着現今的情形或傳統的作法，乃是照着聖經裏所啓示，神原初的心意和標準。

召會的恢復是由以色列人從被擄歸回所豫表的。（拉一3～11。）…以色列國全部的歷史，乃是召會一個完整、包羅萬有的豫表。以色列國開始於出埃及。…最後，以色列人過約但河，進入迦南美地。他們征服那地的人並得着那地後，就建造聖殿。…然而，…主要的是由於所羅門的失敗，聖殿就被毀壞了，以色列人也被帶到巴比倫作俘虜。（新約總論第七冊，四五九至四六一頁。）

信息選讀

<< WEEK 4—DAY 1 >>

Morning Nourishment

Deut. 12:5 ...To the place which Jehovah your God will choose,...to His habitation,...there shall you go.

11-12 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring...your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah. And you shall rejoice before Jehovah your God...

Recovery means the restoration or return to a normal condition after a damage or a loss has been incurred. When we speak of the recovery of the church, we mean that something was there originally, that it became lost or damaged, and that now there is the need to bring that thing back to its original state. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention. Concerning the church, our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures.

The recovery of the church is typified by the return of the children of Israel from their captivity (Ezra 1:3-11)...The entire history of the nation of Israel is a full type, an all-inclusive type, of the church. The nation of Israel began with the exodus....Eventually, the people of Israel crossed the Jordan and entered into Canaan, the good land. After conquering the people and gaining the land, they built the temple....However,...mainly due to the failure of Solomon, the temple was destroyed, and the children of Israel were taken to Babylon as captives. (The Conclusion of the New Testament, pp. 2447-2449)

Today's Reading

由於召會的墮落，就屬靈一面說，她是已經被擄了。神的子民已經分裂、分散，從一的正確立場被擄到錯誤的立場。在舊約的豫表裏，以色列人以耶路撒冷為中心而生活，但後來卻被分散並被擄到許多地方，特別是到了巴比倫。這描繪出今天許多基督徒中間的光景。就着非常真實的意義來說，今天的信徒比以色列人更加分散。因此，我們需要恢復。我們需要的不僅是復興，更是恢復。

以色列人的恢復，不僅是從巴比倫出來，乃是要歸回到耶路撒冷，就是神所命定獨一的立場。耶路撒冷是主所揀選的地方。（申十二5。）因此，耶路撒冷就是神子民敬拜神的中心，這獨一的中心保守了神子民的一。若沒有這樣的一個中心，以色列人進入美地後，早就分裂了。神豫知這個難處，就一再的重複關於祂所揀選之地的誠命。（5，11，13～14。）以色列人沒有權利選擇他們自己敬拜的地方。…神的揀選成了祂子民聚集的中心，這就是一的獨一立場。為此，在舊約裏神的子民必須被帶回到耶路撒冷，神所命定獨一的立場。

今天的巴比倫不僅將神的子民擄去，也搶奪了神殿中一切的豐富。那些表徵基督豐富的器皿，已經被擄掠了。這就是為甚麼在羅馬天主教和更正教的公會裏，很少有人說到基督那追測不盡的豐富。（弗三8。）也沒有鼓勵信徒喫基督，喝基督，與基督同坐席，完滿的享受基督。信徒們對基督的豐富享受不多，或沒有享受，原因乃是所有殿裏的器皿，都已被大巴比倫擄去。現今主需要恢復對基督豐富的經歷。祂不僅要呼召祂忠信的子民，從巴比倫出來回到正確的召會生活，也要將已經失去的基督的各方面恢復並帶回。（新約總論第七冊，四六一至四六五頁。）

參讀：新約總論，第二百三十篇。

Spiritually speaking, the church, due to its degradation, has been in captivity. God's people have been divided, scattered, and carried away from the proper ground of unity to a wrong ground. In the Old Testament type, the children of Israel were centered around Jerusalem, but later they were scattered and carried away to many places, in particular, to Babylon. This portrays the situation among many of today's Christians. In a very real sense, the believers today are more scattered than the children of Israel were. Therefore, we need to be recovered. We need not only revival but also recovery.

The recovery of the children of Israel was not only from Babylon but back to Jerusalem, the God-ordained unique ground. Jerusalem was the place the Lord had chosen (Deut. 12:5). Jerusalem, therefore, was the center for God's people to worship Him, and this unique center preserved the unity of the people of God. Without such a center, after the children of Israel had entered the good land, they would have been divided. Foreseeing this problem, God repeated the commandment again and again concerning the place of His choosing (Deut. 12:5, 11, 13-14). The people of Israel had no right to choose their own place to worship....God's choice became the center of the gathering of His people, and this is the unique ground of unity. For this reason, it was necessary for God's people in the Old Testament to be brought back to Jerusalem, the unique ground ordained by God.

Today's Babylon has not only captured God's people but also robbed all the riches from God's temple. The vessels, signifying the riches of Christ, have been carried away. This is the reason that in Roman Catholicism and in the Protestant denominations very little is said, if anything, concerning the unsearchable riches of Christ (Eph. 3:8). The believers are not encouraged to eat Christ, to drink Christ, to feast with Christ, to enjoy Christ in full. The reason there is little or no enjoyment of the riches of Christ is that all the vessels in the temple have been carried away by Babylon the Great. Now the Lord wants to recover the experience of the riches of Christ. He wants not only to call His faithful people out of Babylon and back to the proper church life but also to recover and bring back all the different aspects of Christ which have been lost. (The Conclusion of the New Testament, pp. 2449, 2451-2453)

Further Reading: The Conclusion of the New Testament, msg. 230

第四週•週二

晨興餽養

拉一 2～3『波斯王古列如此說，耶和華天上的神已將地上萬國賜給我，又囑咐我在猶大的耶路撒冷為祂建造殿宇。你們中間凡作祂子民的，可以上猶大的耶路撒冷，建造在耶路撒冷之耶和華以色列神的殿；（祂是神；）願這人的神與祂同在。』

召會的恢復…是由神的子民從巴比倫歸回後，在耶路撒冷重建神的殿，就是神的家所豫表。以斯拉一章三節說，『你們中間凡作祂子民的，可以上猶大的耶路撒冷，建造在耶路撒冷之耶和華以色列神的殿；…願這人的神與祂同在。』五節繼續說，『於是，猶大和便雅憫的宗族首領、祭司、利未人，就是一切被神激動他靈的人，都起來要上去建造在耶路撒冷耶和華的殿。』這幾節指出，恢復不只是要帶着神殿的器皿回到耶路撒冷，也是要重建被毀壞之神的殿。（新約總論第七冊，四六六頁。）

信息選讀

召會的恢復是由舊約裏耶路撒冷城的重建所豫表。（尼二 11，17。）聖殿的建造恢復後，還需要建造城。沒有城，殿就沒有保護。聖殿乃是主同在的地方，需要受到保護；城的牆對殿乃是防禦。

這也是豫表的另一面，是我們必須應用在新約裏的。以弗所二章十九節和提前三章十五節，說到召會是神的家。但是，在啓示錄末了兩章，有一座城，並且在這城內沒有殿，（二一 22，）因為城已經成為殿的擴大。

<< WEEK 4—DAY 2 >>

Morning Nourishment

Ezra 1:2-3 Thus says Cyrus the king of Persia, All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel—He is God—who is in Jerusalem.

The recovery of the church is also typified by the rebuilding of the temple of God, the house of God, in Jerusalem after the return of God's people from Babylon. Ezra 1:3 says, "Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem,...and let him build the house of Jehovah the God of Israel..." Verse 5 goes on to say, "Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah, which is in Jerusalem." These verses indicate that the recovery is not only a matter of going back to Jerusalem with the vessels of the temple of God but also of rebuilding the temple of God, which had been destroyed. (The Conclusion of the New Testament, p. 2453)

Today's Reading

The recovery of the church is typified in the Old Testament by the rebuilding of the city of Jerusalem (Neh. 2:11, 17). After the recovery of the building of the temple, there was still the need to build up the city. Without the city, there would have been no protection for the temple. The temple, the place of the Lord's presence, needed protection. The wall of the city was the defense to the temple.

This also is an aspect of the type that we must apply in the New Testament. Ephesians 2:19 and 1 Timothy 3:15 speak of the church as the house of God. But in the last two chapters of Revelation, there is a city, and in this city there is no temple (Rev. 21:22), because the city has become the enlargement of the temple.

至終，整個召會就成了城。因為殿已經作了城，所以二十一章二十二節告訴我們，在耶路撒冷城內沒有殿。城是帳幕，是居所。（2～3。）因此，城乃是殿的擴大，是家發展到至極。

家和城的建造，是神永遠定旨的中心。這建造實際上就是神與人的調和。所以，召會就是神性與人性的調和。當這調和擴大並終極完成到最完滿的程度時，那就是城。然後，這城至終要成為神和人相互的建造，相互的住處，讓神住在我們裏面，我們也住在神裏面。這乃是神與人宇宙的、永遠的調和。就着小規模而言，這是家；就着大規模而言，乃是城。

末了，召會的恢復包括建立國度的生活。這是由保羅在羅馬十四章十七節的話所指明的：『神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』這節經文啓示，神的國就是召會的生活。按照十四章的上下文，國度就是今天的召會生活。召會生活的實際就是國度。十二章說到身體生活，十四章說到國度生活。這指明，按照羅馬書，國度生活乃是身體生活的實際。

神的國作為召會生活，乃在於公義、和平、並聖靈中的喜樂。當神國的權柄運行在我們裏面時，公義、和平、並喜樂，就要成為我們日常生活的特性。有這樣的一種生活，乃是建立國度的生活，正如尼希米記中重建耶路撒冷城所豫表的。因此，在召會的恢復裏，我們乃是建造召會作為神的家和神的城。（新約總論第七冊，四六六至四六七、五一二頁。）

參讀：新約總論，第二百三十四篇。

Eventually, the whole church becomes the city. Because the temple has become the city, Revelation 21:22 tells us that there is no temple in the city of New Jerusalem. The city is the tabernacle, the dwelling place (Rev. 21:2-3). Hence, the city is the enlargement of the temple, the development of the house, to the uttermost.

The building of the house and the city is the center of God's eternal purpose. This building is actually the mingling of God with man. The church, therefore, is the mingling of divinity with humanity. When this mingling is enlarged and consummated to the fullest extent, that is the city. The city, then, eventually becomes the mutual building, the mutual habitation, of God and man, for God dwells in us and we dwell in God. This is the universal, eternal mingling of God with man. On a small scale, this is the house, and on a large scale, it is the city.

Finally, the recovery of the church involves the establishing of the kingdom life. This is indicated by Paul's word in Romans 14:17. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." This verse reveals that the kingdom of God is the living of the church. According to the context of Romans 14, the kingdom is today's church life. The reality of the church life is the kingdom. Romans 12 speaks of the Body life and Romans 14 of the kingdom life. This indicates that, according to Romans, the kingdom life is the reality of the Body life.

The kingdom of God as the living of the church is righteousness, peace, and joy in the Holy Spirit. When the authority of God's kingdom operates in us, righteousness, peace, and joy will characterize our daily life. To have such a living is to establish the kingdom life as typified in the book of Nehemiah by the rebuilding of the city of Jerusalem. Therefore, in the recovery of the church, we are building up the church as God's house and city. (The Conclusion of the New Testament, pp. 2453-2454, 2496)

Further Reading: The Conclusion of the New Testament, msg. 234

第四週•週三

晨興餽養

拉七 6～7『這以斯拉從巴比倫上來，他是經學家，精通耶和華以色列神所賜摩西的律法。王賜他一切所求的，是因耶和華他神的手幫助他。…也有些以色列人、祭司、利未人、歌唱的、守門的和殿役，上耶路撒冷去。』

以斯拉歸回的時候，一切都恢復了，但是仍需要加強、充實。那些歸回的遺民還是少數，在人數上需要加增，因此以斯拉帶回不少人。今天，我們的確需要更多的以斯拉。今天，在主恢復裏的人數仍然太少，我們需要一些以斯拉從巴比倫回來，在人數上加強這個恢復。許多祭司、首領、利未人、歌唱的、守門的，還留在巴比倫；他們必須為着主的恢復。他們可能生在巴比倫，但他們不是為巴比倫而生的。他們在公會裏得救，但他們得救不是為着公會，乃是為着主和他的恢復。（李常受文集一九六九年第二冊，四九一至四九二頁。）

信息選讀

首次從巴比倫歸回耶路撒冷是神起的頭，（拉一 1，5，）第二次歸回是以斯拉起的頭，他去向王懇求賜他所要的。以斯拉知道首次歸回並不完美，也不完全。他知道需要有精通神律法，認識神的心、神的渴望、和神的經綸的人，幫助百姓不僅籠統的認識神，更是按照神所說過的話認識神。以斯拉有這樣的才能，所以他自願去向王要求諭旨，准許猶太人歸回他們列祖之地。（聖經恢復本，拉七 6 註 1。）

<< WEEK 4—DAY 3 >>

Morning Nourishment

Ezra 7:6-7 This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him. Some of the children of Israel and some of the priests, and the Levites and the singers and the gatekeepers and the temple servants also went up to Jerusalem...

By the time Ezra returned, everything was recovered, but there was the need of strengthening and enrichment. The remnant of the people who returned was still small; the number needed to be increased, so Ezra brought back a good number. Today we really need more Ezras. The number we have today in the Lord's recovery is still too small; we need some Ezras to come back from Babylon to strengthen the recovery in number. So many priests, leaders, Levites, singers, and gatekeepers are still there in Babylon. They must be for the Lord's recovery. They may have been born in Babylon, but they were not born for Babylon. They were saved in the denominations, but they were not saved for the denominations; they were saved for the Lord and His recovery. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," p. 372)

Today's Reading

The first return from Babylon to Jerusalem was initiated by God (Ezra 1:1, 5). The second return was initiated by Ezra, who went to the king and appealed to him to grant his request. Ezra realized that the first return was not perfect, not complete. He realized that there was the need for someone who was skilled in the law of God and who knew God's heart, God's desire, and God's economy, to help the people to know God not merely in a general way but according to what God had spoken. Ezra had such a capacity, so he volunteered to go to the king and to request a decree from the king permitting the Jews to return to the land of their fathers. (Ezra 7:6, footnote 1)

以斯拉是一個祭司，是亞倫的後裔，又是一個經學家。舊約的經學家等於新約裏的教師。…申言者乃是直接從神那裏說話的人，而教師是將申言者所說的話教導人的人。…哈該和撒迦利亞是申言者，因為他們直接從神那裏說話。哈該所說的是新的，從未向任何人啓示過。撒迦利亞的信息更是美妙；他說基督是那苗、帶着七眼的基石、以及頂石。…撒迦利亞不是教師，乃是申言者，從神即時、現時、最新的默示來說話。以斯拉沒有說甚麼新的東西。他所說的是摩西已經說過的。他是經學家和教師。但按照神恢復的原則，我們不需要老舊的教師，我們需要祭司教師。以斯拉也是一個祭司。

祭司乃是與主調和、被主浸透、從主得餵養、整天吸入主的人。凡他所說的就是主自己。主恢復裏的教師必須就是這樣。以斯拉就是這種人。他宣告禁食，他自己也禁食；他就是一個不斷接觸主而與主是一的人。他不是字句經學家，乃是祭司經學家。

以斯拉…信靠主。這樣的人纔有資格作主恢復裏的教師。…光有知識並不建造人，只會殺死人。乃是祭司教師纔建造人。這樣的人纔能以人數的增長加強主的恢復，並以對基督豐富的經歷充實主的恢復。讚美主，有些人是這樣的以斯拉；我有充分的確信，主要帶進更多更多的以斯拉，就是那些與神是一，被神浸透、充滿，並在神的工作上有技巧的人。這些人是適當的人，把相當多被擄歸回的人帶進來，並把更多基督的豐富帶回到主的恢復裏。（李常受文集一九六九年第二冊，四九四至四九六頁。）

參讀：神殿與神城的恢復，第一至三、五至八章。

Ezra was a priest, a descendant of Aaron, and he was also a scribe. The scribe in the Old Testament equals the teacher in the New Testament....The prophet is one who speaks directly from God, and the teacher is one who teaches the things spoken by the prophet....Haggai and Zechariah were prophets because they spoke directly from God. What was spoken by Haggai was new; it was never revealed to anyone else. Zechariah's message is even more marvelous. He said that Christ is the shoot, the foundation stone with seven eyes, and the topstone....Zechariah was not a teacher but a prophet, speaking from God's instant, present, up-to-date inspiration. Ezra spoke nothing new. What he spoke had been already spoken by Moses. He was a scribe and a teacher. But according to the principle in God's recovery, we do not need an old teacher, but a priestly teacher. Ezra was also a priest.

A priest is one who is mingled with the Lord, saturated with the Lord, feeding upon the Lord, and breathing Him in all day long. Whatever he speaks is just the Lord Himself. This is exactly what the teachers in the Lord's recovery must be. Ezra was this kind of person. He proclaimed a fast, and he fasted; he was simply one with the Lord by contacting the Lord continually. He was not a letter-scribe, but a priestly scribe.

He put his trust in the Lord. This is the kind of person who is qualified to be a teacher in the Lord's recovery....Mere knowledge does not build; it kills. It is the priestly teacher who builds. This is the kind of person who can strengthen the recovery with an increase of numbers and enrich it with the rich experiences of Christ. Praise the Lord there are such Ezras, and I have full assurance that the Lord is going to bring in more and more Ezras—those who are one with God, saturated with God, filled with God, and skillful in the work of God. These persons are the right ones to bring in a good number of returned captives and to bring more riches of Christ into the recovery of the Lord. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 374-375)

Further Reading: CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 1-3, 5-8

第四週•週四

晨興餽養

尼八 1～3『眾民如同一人，聚集…，祭司以斯拉將律法書帶到男女會眾…面前。他…念這律法書。眾民側耳而聽。』

7～8『…利未人…幫助百姓明白律法；…他們念神的律法書，解譯並講明意思，使百姓明白所念的。』

我們要被重新構成，需要藉着回到神的律法，就是祂的話，而回到神面前。…墮落的人要回到神面前，就必須回到神的話。沒有人不回到神的話，而能回到神面前。

神的話將我們重新構成。我們都有自己的個性和習慣性的行為，但神能藉着祂的話將我們重新構成。這就是我們需要讀聖經的原因。神的話逐漸改變我們的心思，和我們的思想方式。神的話與那靈是一。（弗六 17。）當神的話在我們裏面作工，那靈就藉着話，自然而然將神的性情同神的元素，分賜到我們這人裏面。我們甚至不知道這樣的分賜正在我們裏面進行。藉此，我們就被重新構成。（尼希米記生命讀經，二〇至二一頁。）

信息選讀

人的構成乃是為着國的構成提供根基。正確的國不僅僅是組織，乃是構成。…那些從巴比倫被擄之地歸回耶路撒冷的人，多半不是生在以色列，乃是生在巴比倫，也長在巴比倫。巴比倫的元素已作到他們裏面，構成到他們全人裏面。所以，他們返回列祖之地，成為以色列的國民後，需要被重新構成。以斯拉在這點上非常有用，因為藉着他，百姓得以被神的話所重新構成。

<< WEEK 4—DAY 4 >>

Morning Nourishment

Neh. 8:1-3 And all the people gathered as one man....And Ezra the priest brought the law before the assembly....And he read in it....And the ears of all the people were attentive to the book of the law.

7-8 ...And the Levites helped the people understand the law;...and they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

In order to be reconstituted, we need to come back to God by coming back to His law, that is, His word (Neh. 8). Suppose a fallen person wants to come back to God. If he would come back to God, he must come back to God's word. No one can come back to God without coming back to His word.

God's word reconstitutes us. We all have our own kind of disposition and habitual behavior, but God is able to reconstitute us through His word. This is why we need to read the Bible. God's word gradually changes our mind and our way of thinking. The word of God is one with the Spirit (Eph. 6:17). When the word of God works within us, the Spirit, through the word, spontaneously dispenses God's nature with God's element into our being. We may not even be aware that such a dispensing is taking place within us. By this way we are reconstituted. (Life-study of Nehemiah, p. 17)

Today's Reading

The constitution of a person provides the foundation for the constitution of a nation. A proper nation is not merely an organization but also a constitution. Most of those who had returned to Jerusalem from the captivity in Babylon had been born not in Israel but in Babylon, and they were raised in Babylon. The Babylonian element had been wrought into them and constituted into their being. Therefore, after they returned to the land of their fathers to be citizens of the nation of Israel, they needed a reconstitution.

神對以色列的心意，是要在地上得着一班有神聖構成的百姓，作祂的見證。…在以斯拉和尼希米帶領下，歸回的以色列人藉着神的話，集體的被神以祂自己所構成，成爲一個國，作神的見證。（尼希米記生命讀經，二〇至二一頁。）

百姓〔從被擄之地歸回以後〕仍是任性的，因他們得着了巴比倫的構成，所以需要以斯拉，他是事奉神的祭司，也是精通神話語和摩西律法的經學家，學者。（拉七6，11。）他有屬天、神聖之構成和文化的總和。以斯拉召聚百姓，不但承認自己的罪，也承認以色列的罪，把他們帶回到神的話。（以斯拉記生命讀經，三八頁。）

神要在地上得着殿和國，需要三段工作。首先，需要一些被擄的人從巴比倫歸回耶路撒冷，奠定根基以形成國。這需要有力的政府，有力的行政管理。第二，需要教導和教育，將神子民帶進照着神的文化中。這樣的文化不是埃及那一類，不是巴比倫那一類，也不是迦南那一類，乃是神那一類，彰顯神的文化。這樣的文化需要許多教育。第三，需要生機的構成國。這段工作與神子民的構成有關。

在我們的用法裏，構成是指有多種元素的生機體。倘若一國的政府不但有組織的構成，也有生機的構成，那個政府就不會沒有生命，反而是活而生機的。（尼希米記生命讀經，一一至一二頁。）

參讀：以斯拉記生命讀經，第一、四至五篇；尼希米記生命讀經，第二至四篇。

Ezra was very useful at this point, for he was one through whom the people could be reconstituted with the word of God. God's intention with Israel was to have on earth a divinely constituted people to be His testimony....Under Ezra and Nehemiah the returned people of Israel were collectively constituted by and with God through His word to be a nation as God's testimony. (Life-study of Nehemiah, pp. 18, 17-18)

[After the return from captivity], the people were still unruly for they had become Babylonian in their constitution. Therefore, there was the need for an Ezra, a priest who served God, and also a scribe, a scholar, who was skilled in the Word of God, skilled in the law of Moses (Ezra 7:6, 11). He bore the totality of the heavenly and divine constitution and culture. Ezra called the people together and confessed not only his own sin but also the sin of Israel, to bring them back to the Word of God. (Life-study of Ezra, p. 33)

In order for God to have a house and a kingdom on the earth, three sections of work were needed. First, there was a need for some of the captivity to come back from Babylon to Jerusalem to lay a foundation for the formation of a nation. This required a strong government, a strong administration. Second, there was the need of teaching and education to bring the people of God into a culture that was according to God. Such a culture was not an Egyptian kind nor a Canaanite kind nor a Babylonian kind but was God's kind, a culture that expressed God. This kind of culture required a great deal of education. Third, there was the need to constitute the nation organically. This section of the work was concerned with the constitution of God's people.

In our usage, the word constitution refers to something organic which has a number of elements. If the government of a country is constituted not only organizationally but also organically, that government will not be lifeless. On the contrary, such a government will be something that is living and organic. (Life-study of Nehemiah, pp. 9-10)

Further Reading: Life-study of Ezra, msgs. 1, 4-5; Life-study of Nehemiah, msgs. 2-4

第四週•週五

晨興餽養

尼十三 30『…我潔淨他們，使他們離絕一切外邦的事物。我派定祭司和利未人的職守，使他們各盡其職。』

詩四六 4～5『有一道河，這河的支流，使神的城快樂；這城就是至高者支搭帳幕的聖處。神在城中；城必不動搖…。』

啓五 10『又叫他們成為國度，作祭司，歸與我們的神；他們要在地上執掌王權。』

要重新構成神的子民，就需要用神口裏所出、彰顯神的話教育他們。這就是說，重新構成神的子民，乃是將他們放在神的話裏，使他們被話浸透，藉此教育他們。

以色列人在埃及至少有四百年。在那些年間，他們必定被埃及的學問所構成。然後他們被帶到巴比倫七十年。所羅巴伯、以斯拉、尼希米，都是在巴比倫人當中出生並長大的。以色列人從巴比倫歸回以後，因着通婚已經與迦南人攙雜了。因此，以色列人是被埃及、巴比倫和迦南的文化所構成。然而，他們歸回作神的見證。但由埃及、巴比倫、迦南文化所構成的子民，如何成為神的見證，神人的彰顯？這樣的子民必定不是神人。他們如何能彰顯神？要成為神的見證，神的彰顯，他們就需要在神的話上重新受教育。（尼希米記生命讀經，三七頁。）

信息選讀

<< WEEK 4—DAY 5 >>

Morning Nourishment

Neh. 13:30 Thus I cleansed them from everything foreign. And I appointed duties for the priests and the Levites, each in his work.

Psa. 46:4-5 There is a river whose streams gladden the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she will not be moved...

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

In order to reconstitute the people of God, there is the need to educate them with the word that comes out of the mouth of God, which expresses God. This means that to reconstitute the people of God is to educate them by putting them into the Word of God that they may be saturated with the Word.

The Israelites had been in Egypt for at least four hundred years. During those years they must have been constituted with Egyptian learning. Then they were brought to Babylon for seventy years. Zerubbabel, Ezra, and Nehemiah were all born and raised among the Babylonians. After the people of Israel returned from Babylon, they mixed themselves with the Canaanites. Thus, the Israelites were constituted with the Egyptian, Babylonian, and Canaanite culture. Nevertheless, they returned to be the testimony of God. But how could a people with a constitution of Egyptian, Babylonian, and Canaanite culture be God's testimony, the expression of the God-man? Such a people were not the God-men. How could they express God? In order to be the testimony of God, His expression, they needed to be re-educated in the Word of God. (Life-study of Nehemiah, p. 32)

Today's Reading

在尼希米歸回以前，以色列國一團糟。祭司的職任不明確，也無人顧到利未人和服事的人。歌唱的人在那裏，但沒有人為他們開歌唱的路，並將他們編組成隊。尼希米在以斯拉的幫助下，將這國徹底的重新構成。結果，以色列人成為特別的國，就是聖別、分別歸神、且彰顯神的國。他們被神的思想、神的考量、並神的一切所是灌輸，使他們成為神的複製。藉着這種神聖的構成，人人都在生命和性情上成為神。結果，他們在地上成為神聖的國，彰顯神聖的特性。他們是個別的並團體的被重新構成，作神的見證。歸回的俘虜藉着在尼希米領導之下所進行的重新構成，至終成為神的見證。

尼希米記的重點是：耶路撒冷城是城內神殿的防衛和保護。這表徵神的殿作為神在地上的居所和家，需要祂的國得建立作範圍，以護衛祂在地上行政的權益，使祂能完成祂的經綸。重建神的殿，豫表神恢復墮落的召會；重建耶路撒冷的城牆，豫表神恢復祂的國。神建造祂的殿和建造祂的國是並行的。（太十六18～19。）神在地上的殿（家）需要祂的國來保護，也需要祂的國來完成神永遠的經綸。（尼希米記生命讀經，三八、二至三頁。）

詩篇四十五篇的王豫表作王的基督；在四十六篇，以及通常在整本聖經裏，城表徵國。基督作為王，需要一座城讓祂在其中管治並作王。神的城是擴大、加強、並建造的召會，作為神在祂國裏作王的管治中心。作為神家的召會，（二三6，二六8，二七4，三六8，提前三15，）必須擴大成為作神的城、神的國的召會。（啓五9～10。）至終，在神的經綸裏，神的家成為聖城新耶路撒冷，作神永遠的居所，並作祂永遠的國的管治中心。（二一2～3，22，二二3。）（聖經恢復本，詩四六4註2。）

參讀：尼希米記生命讀經，第一、五篇。

Before Nehemiah came back, the nation of Israel was a mess. The duties of the priests were not certain, and no one was taking care of the Levites and the serving ones. The singers were there, but no one had opened the way for them to sing and to be formed into companies. Nehemiah, with the help of Ezra, totally reconstituted the nation. Then Israel became a particular nation, a nation sanctified and separated unto God, expressing God. They were transfused with the thought of God, with the considerations of God, and with all that God is, making them God's reproduction. Everyone became God in life and in nature by this kind of divine constitution. As a result, they became a divine nation on earth expressing the divine character. They were reconstituted personally and corporately to be God's testimony. The returned captives became God's testimony through the reconstitution which took place under the leadership of Nehemiah.

The crucial point of the book of Nehemiah is that the city of Jerusalem was a safeguard and protection for the house of God, which was in the city. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interest on the earth for His administration, to carry out His economy. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom. God's building of His house and His building of His kingdom go together (Matt. 16:18-19). The house of God on the earth needs His kingdom to safeguard the house and to carry out His eternal economy. (Life-study of Nehemiah, pp. 33, 2)

The king in Psalm 45 typifies Christ as the King; the city in this psalm, and often in the Bible as a whole, signifies a kingdom. As the King, Christ needs a city in which to rule and reign. The city of God is the enlarged, strengthened, and built-up church as the ruling center for God's reign in His kingdom. The church as the house of God (23:6; 26:8; 27:4; 36:8; 1 Tim. 3:15) must be enlarged to become the church as the city, the kingdom, of God (Rev. 5:9-10). Eventually, in God's economy the house of God becomes the holy city, New Jerusalem, as God's eternal habitation and the ruling center of His eternal kingdom (Rev. 21:2-3, 22; 22:3). (Psa. 46:4, footnote 2)

Further Reading: Life-study of Nehemiah, msgs. 1, 5

第四週•週六

晨興餽養

尼二 20『…天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。…』

徒二六 22『…我蒙神的幫助，直到今日還得站住，向尊卑老幼作見證，所講的，並不外乎眾申言者和摩西所說，必要發生的事。』

摩押人和亞捫人的首領對尼希米為以色列人求好處，極為惱怒。（尼二 10。）摩押人和亞捫人是羅得所生之子的後裔，他們恨惡並藐視以色列人。

〔尼希米的答覆（20）指明他〕並不膽怯，反而非常進取。任何膽怯的人，都無法作神的僕人。…尼希米信靠神，禱告神使他們的凌辱歸於他們自己；這樣，猶大人建造城牆，城牆就都連接起來，高至一半，因為他們用心作工。（四 4～6。）今天無論我們多麼受譏諷並藐視，我們都該有心建造，也該進取。…實在說來，神要幫助那些幫助自己的人。你若不幫助自己，神就不會幫助你。照着歷史，神不幫助膽怯的人。從神得着幫助的，乃是進取的人。（尼希米記生命讀經，四至六頁。）

信息選讀

尼希米的進取作為他屬人行為上的美德，表明我們天然的性能、才幹和美德必須經過基督的十字架，而被帶進復活裏，就是帶進作為終極完成之三一神的那靈裏，（約十一 25，林前十五 45，）好在成就神經綸的事上對神有用。

<< WEEK 4—DAY 6 >>

Morning Nourishment

Neh. 2:20 ...The God of heaven Himself will make us prosper; therefore we His servants will rise up and build...

Acts 26:22 Having therefore obtained the help which is from God, I have stood unto this day, testifying both to small and great, saying nothing apart from the things which both the prophets and Moses have said would take place.

The leaders of the Moabites and Ammonites were greatly displeased about Nehemiah's seeking the good of the children of Israel (Neh. 2:10). The Moabites and the Ammonites, descendants of sons born of Lot, hated and despised the children of Israel.

[Nehemiah's] answer [v. 20] indicates that Nehemiah was very aggressive. He surely was not cowardly. Anyone who is cowardly cannot be a servant of God....Nehemiah trusted in God by praying that God would return their reproach to themselves. Thus the Jews built the wall, and all the wall was joined together to half its height, for they had a heart to work (4:4-6). Today, no matter how much we may be mocked and despised, we should have a heart to build and should be aggressive....In a very real sense, God will help those who help themselves. If you do not help yourself, God will not help you. According to history, God does not help the cowardly. It is the aggressive ones who have received help from God. (Life-study of Nehemiah, pp. 3-5)

Today's Reading

Nehemiah's aggressiveness, as a virtue in his human conduct, shows that our natural capacity, natural ability, and natural virtues must pass through the cross of Christ and be brought into resurrection, that is, into the Spirit as the consummated Triune God (John 11:25; 1 Cor. 15:45), to be useful to God in the accomplishing of His economy.

尼希米是個不活在天然人裏，卻活在復活裏的人。他是進取的，但他的進取伴隨着其他特徵。在他與神的關係上，他愛神也愛神在地上的權益，包括聖地（表徵基督）、聖殿（表徵召會）、和聖城（表徵神的國）。尼希米這位愛神的人，也在交通裏禱告接觸神。（尼一4，二4下，四4～5，9。）不僅如此，尼希米信靠神，甚至與神是一。結果，他成為神的代表。尼希米在他與百姓的關係上，全然不自私；他不為自己尋求甚麼，也不顧自己的利益。他始終樂意為百姓和國家，犧牲他的所有。（五10，14～19。）（聖經恢復本，尼二3註1。）

聖城的牆與其根基〔啓二一12上，14〕的…第一個功用是將城從神之外的一切事物中分別、聖別出來歸神，因而使這城成為聖城。（2上，10下。）

聖城的牆同其根基的第二個功用，乃是保護神的神性豐富在地上的權益，以及祂終極的成就。甚麼是神那需要保護的神性豐富？今天神的神性受到輕視。有人說，相信我們由神所生而成為祂的兒女，並且相信我們是神的家人，在生命和性情上（但不在神格上）成為神，這乃是異端。反對這重大的真理，就是輕視神的神性豐富在地上的權益。…我們必須從神的話釋放純淨的真理，以保護神神性之豐富的權益。

城牆的第三個功用乃是彰顯神。神顯出來的樣子就像碧玉，而新耶路撒冷的光輝也像碧玉，所以整座城都會彰顯神。〔二一11。〕…今天，那終極完成於新耶路撒冷的基督的身體，其功用乃是彰顯基督。（新耶路撒冷的解釋應用於尋求的信徒，二九至三〇、三三頁。）

參讀：新耶路撒冷的解釋應用於尋求的信徒，第三篇；神新約的經綸，第三十六章。

Nehemiah was one who lived not in his natural man but in resurrection. He was aggressive, but his aggressiveness was accompanied by other characteristics. In his relationship with God, he was one who loved God and also loved God's interests on the earth, including the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God). As a person who loved God, Nehemiah prayed to God to contact Him in fellowship (Neh. 1:4; 2:4b; 4:4-5, 9). Furthermore, Nehemiah trusted in God and even became one with God. As a result, he became the representative of God. In his relationship with the people, Nehemiah was altogether unselfish; with him, there was no self-seeking or self-interest. He was always willing to sacrifice what he had for the people and for the nation (5:10, 14-19). (Neh. 2:3, footnote 1)

The first function [of the holy city's wall and its foundations (Rev. 21:12a, 14)] is to separate, to sanctify, the city unto God from all things other than God, thus making the city the holy city (21:2a, 10b).

The second function of the wall of the holy city with its foundations is to protect the interest of the riches of God's divinity on the earth and the attainments of His consummation. What are the riches of God's divinity, which need to be protected? Today God's divinity has been mocked. Some say that it is a heresy to believe that we are born of God to be His children and that we are God's family and have become God in life and in nature but not in the Godhead. To oppose this great truth is to mock the interest of the riches of God's divinity on the earth...We must put out the pure truth from the Word to protect the interest of the riches of God's divinity.

The third function of the wall is to express God. God's appearance is like jasper and the light of the New Jerusalem is like jasper, so the whole city will express God [Rev. 21:11]....Today, the function of the Body of Christ which consummates in the New Jerusalem is to express Christ. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 32-33, 35)

Further Reading: The Application of the Interpretation of the New Jerusalem to the Seeking Believers, msg. 3; CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 36

第四週詩歌

補603

建造當趁今日

(英1248)

降 E 大調

4/4

一 記得大衛起誓：“我不進我的帳幕，
不上我的牀榻，不容我打盹閉目，
直等到我為耶和華，尋得安息之處。”

0 1 | 4 3 1 · 1 | 4 3 1 · 1 | 4 3 2 · 1 | 1 — — — | 1 — 0 ||

全能的神巴望有家使屬祂者可住。

二 我們何等眼瞎，只顧自己的事務，
任憑神殿荒涼——哦主，你必須有路！
我們情願上山取木，為建你殿勞碌；
絕不再說：“且等明日，”建造當趁今日！

三 哦主，此時此境，激動人起來建造，
正如大衛之日，自動答應你呼召。
同心合意，配搭一起，受此託付，多好！
我們所喜，是你心意，主，我們來建造。

四 主，為着你召會，叫我們廢寢忘食，
為建造獻一切——專心豫備你居所！
陰間的門不能勝過已建成的召會。
時候不多，建造我們，讓你能早歸回！

(重複最後兩行)

WEEK 4 — HYMN

Recall how David swore

The Church — Consecration for the Church

1248

1. Re - call how Da - vid swore, "I'll not come in - to my house,
Nor go up to my bed, Give slum - ber to mine eye - lids,
Un - til I find a place for Thee, A place, O
Lord, for Thee." Our might - y God de - sires a home Where all His own may come.

2. How blinded we have been,
Shut in with what concerns us;
While God's house lieth waste—
Lord, break through, overturn us;
We'll go up to the mountain,
Bring wood and build the house;
We'll never say, "Another day!"
It's time! We'll come and build!

4. Within those whom You'd call
Put such a restless caring
For building to give all—
These times are for preparing;
The gates of hell cannot prevail
Against the builded Church!
The hours are few, the builders too—
Lord, build, O build in us!

3. O Lord, against these days,
Inspire some for Your building,
Just as in Ezra's day—
A remnant who are willing
To come and work in Your house,
Oh, what a blessed charge!
Your heart's desire, is our desire—
We come, O Lord, to build.

(Repeat the last four lines)

第四週・申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]